[illegible]

knowledge of roots, leaves, berries and tubers of all kinds, as many of which he is capable of supporting life.

Various kinds of honey are obtained in large quantities and [illegible] commercial [illegible] trade with among the Bhotiá, who are, for the most part, too indolent to look for honey themselves. The Bhotiá are greatly assisted by the honey-bird [1] in their search, and do not appear to suffer much inconvenience when stung. The honey is generally removed by hand, the inspector smoking gleefully to a chorus of angry, stinging bees. Occasionally a nest has to be felled, and in some cases the honey may be so inaccessible that fire has to be resorted to for the purpose of driving the bees away. Thick shoals of smoke are readily produced by the use of the Himálaya [2] which every Bhotiá carries in his quiver.

With regard to the dress of the men, the Bhotiá are seldom to be found wearing skins. I have seen Bhotiá wearing a single garment of rough hemp-cloth, knotted at the shoulder in the manner of the Bhotiá blanket, but as a general rule their dress consists of a rugged strip of 'kamlikoti' or blanket, reaching down to the extremes, tied over one shoulder and confined at the waist by the sword-belt. They say that they no longer wear skins because the bites made by moth exist in the hair, and leave their chances of approaching close to game. The women wear a skin garment [3] of the same kind as that worn by the Bhotiá women. They also wear anklets and armlets of wire, but the heavy iron necklaces and 'cowrie' earrings of the Bhotiá women are seldom, if ever, seen. To very

[1] *Cuculus indicator* – a small dark bird about the size of the thrush. It has a short, but very sharp, bill, a white underside and black-striped wings. Its distinctive call-note is often heard in the hills, particularly in the vicinity of bee-hives and other places where honey is to be expected to be found. It flies from tree to tree, keeping up its twittering all the time, and is obviously anxious to be followed. I have followed this bird several times, and although honey was not always found at the end of the quest, it invariably led us to places where bees were or had been some time before. The Bhotiá always marks the site of his bee, even when they have no opportunity of following it. There are many legends about the honey-bird, which, I think, is to be met with throughout East Africa. The Swahili call the bird *Indi*, the Masai call it *Enjokonu*, the Bhotiá name it *Cherkwallo*, the Hindi, *Chakhoda*.

[2] See the section devoted to Bhotiá arms and equipment.

[3] *Chubkeenti* (Bhotiá).

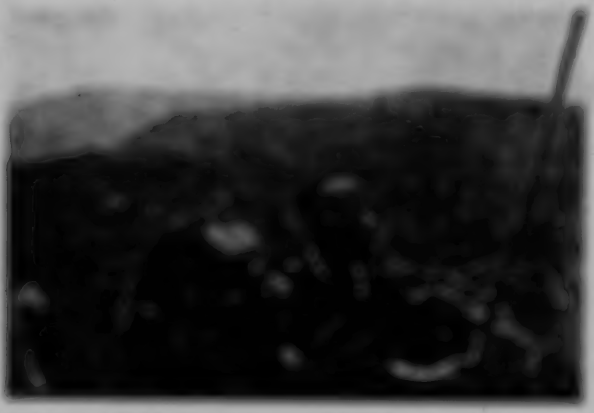
[illegible] [illegible]

[illegible]

[illegible]

[

[illegible]



[Facing P. 30]

[illegible]

(c) Plant materials. The following trees and plants provide materials for food, salt, medicines, and utensils*:

[illegible]

(d) Skins and animal products. These include:

[illegible]

The basket most commonly made by the Dendo is the small teraph, about 9 inches deep and 6 ½ inches wide at the top. This kind of basket is used a great deal by the Dendo themselves, and is also a frequent article of sale or exchange to the Kwadi. Senghor Benguendi Pandi, "we make baskets for the Kwadi", as do the women with Dendo husband, when they have nothing particular to do, just as European women knit. The materials used are fibre from the midrib of the sweet palm, which is split into thin strips, and bast from a plant called sukwenwe which is used for sewing the ends of fibre with the aid of a small needle (Fig. 1). The basket maker starts by splitting the sweet fibre, preparing a certain length and tying it off at the

* Things marked with a dagger † are used in the preparation of objects given to the Kwadi in exchange for their products.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

The fact that in many things the Ibid served as a model for the Lenge-Lenge and that the Ibid also often designed decorative motifs borrowed from the circumstances. They are held sacred [illegible] features, whereas among the Ibid generally the tendency toward animal habitually has still been preserved here and there.

In the following, for obvious reasons, only the Ibid will be discussed. Therefore the accompanying native words have been taken from the Ibid idiom.

The fact that the Ibid are divided into the races Ichwa and Ijaw[illegible] on the coast and Ibibeoh and that they also regard the [illegible] as their chief has already been mentioned at the beginning. [illegible]

Ill. 61. Wandering men.

1. [i.e., the chief of the Kwale people--Analyst]

[illegible]

[illegible]

[illegible]

[illegible]

Service FSR
[illegible]

[illegible]

0800 Clothing and adornment. — Cloth materials. — The individual articles of clothing and adornment, compared with those of the Ahaggar. — Head and body hair. — Hair. — Painting. — Tattooing.

4[illegible]
6[illegible]
1[illegible]

Cloth materials, such as are the modes of the caravan peoples in the Sahara trade, have been adopted only to an extremely slight extent among the Aaï. The principal reason for this is that they only rarely come into direct contact with the caravans either, unless pressure from the Ahaggar, [illegible] they are forced to deliver to them their yield in elephant tusks, hippopotamus teeth, and horns of Oldenburg bisons for a small compensation. There is no question of a legal barter under the Ahaggar bey here again - with Barca, as the coastal peoples so aptly designate the type of trade.

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One therefore sees the Aaï almost solely in their original leather clothing (hide worked into leather, [illegible], [illegible], which, in cut and manner of wear, is identical with that of the Ahaggar, but lacks power and often ragged. This poverty is particularly noticeable in the boys' and many [illegible], called a [illegible] and an [illegible] by the Ahaggar, which the Wandalbe name the same, and which here are also worn by older men because in tearing the ai gris is too inconvenient because of its length. The [illegible] otherwise do not generally wear the a [illegible], rather more often an [illegible] made of calf hides, which they buy from the Ahaggar; older men often have it made out of the hide of the female black-haired antelope. The costume of the women is here called [illegible] (pl. [illegible]), as in the upper part of it (at [illegible] of the shawl) by itself, while the lower one is named after the Ahaggar designation [illegible] (pl. [illegible]). The ai gris [illegible] of mornab is here called [illegible] and is considerably shorter than the former, only a little longer than the an [illegible]. Sandals ([illegible]) serve them as footwear, which, however, in general are not used. In adornment the poverty of the Aaï is shown particularly among the [illegible], though one must also consider that their desire for favor in the eyes of the fair sex is, as a result of circumstances, very considerably less than